

diate and physical. The opposition comes rather from those who, without specific training or sensibility, find in art only a general stimulus to their vague, heterogeneous emotions. To such persons the significance or use of art lies in the ideas, moral, religious or sentimental, which it suggests to them and which alone they are capable of feeling strongly. But the artist, in whom perception is vivid and accurate, and who is ready to understand its marvelous complexity, finds meaning and value in the forms themselves, apart from extrinsic associations.

The opposition between these two points of view is, indeed, not fundamental. A man like Michael Angelo may well combine them, since he had capacity enough to feel to the utmost both the beauty of bodily form and the tragic and religious burden of life, so that he could give his visions the greatest plastic reality while he kept his soul strained towards the highest moral ideals. But these interests are independent, and it was perhaps the desire to identify them, and the despair of doing so, that made the art of Michael Angelo in a way swollen and sad. For, as Mr. Berenson says, the Florentines were not merely painters; they were men of varied gifts and general interests who found in painting only an occasional and partial means of expression.

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Manuale della Semeiotica delle Malattie Mentali. Guida alla diagnosi della pazzia, per i medici, i medici-legisti e gli studenti. Vol. II. Esame psicologico degli alienati. ENRICO MORSELLI. Milano, Vallardi [1896]. 12°. Pp. xviii, 852.

Of this thick volume perhaps five-sixths of the pages are in fine print. It forms, consequently, the most thorough and minute analytic symptomatology of insanity in existence. I say analytic, because, although the author divides it into 'synthetic' and 'analytic' halves, it yet deals solely with separate and elementary symptoms, and nowhere touches on those complex aggregates of symptoms that make up the various types of insane personality. The result is a book rather for reference than reading. Whoever wishes to find *everything that can possibly be said* about a given function, such as physiognomy, language, conduct, perception, memory, will, etc., in the insane, can do no better than consult its pages. At the same time the very completeness, largely brought about by filling to their utmost all the compartments of an exhaustive scheme marked out in advance, is more mechanical than practical. We doubt, for example, whether such an

experimental examination of 'consciousness' as that for which directions are given on pp. 735-765 can ever be applied by an asylum physician to a single patient. It includes determinations of the acuteness and range of the various senses, and of Weber's law as applied to each of them; chronometric determinations of the rhythmic oscillations of the attention; *ditto* of the simple and the variously complicated reaction-times, with their disturbing conditions, again applied to all the senses; measurements of the area of the conscious field by the Wundt-Dietze method; observations on automatic movements subconsciously performed when the attention is distracted; exploration of the patient's suggestibility under hypnosis; and finally, of his subjective consciousness of altered personality, or the reverse. First and last we get almost the whole of Wundt's Physiological Psychology, and the author may well speak in his preface of the great labor he has thrown into his work. An Englishman or a Frenchman would have lightened the burden by throwing out much of the only hypothetically practical matter. Prof. Morselli's book is, in fact, only one more instance to add to the number which prove the affinity between the Italian and the German turn of mind. His style is better, but his learning is as ponderous, and his multiplication of Greek terms as great as that of any Teuton—*e. g.*, *hyperpraxia* and *hypopraxia* for the over-activity and inertia of mania and melancholy, and no end of *dis-es*, such as the various species of *disnoesia*, namely, *disesthesis*, *disgnosia*, *dismnnesia*, *disfantasia*, *dislogia*, etc., etc.

But all this does not detract from the solid value of the matter contained in the volume, or from the author's good judgment when, instead of enumerating facts, he pronounces opinions. His pedantry entirely breaks down, *e. g.*, when speaking of the methods of the 'exact' anthropological school. Except as a disease of central organs involving the *conscious self*, insanity is unintelligible. "What has so far been explained with respect to the genesis and forms of mental disease by all the measurements of cranium and stature, by all the sphymography, the urine-analysis, even by the dynamometry and æsthesiometry, of which so many of the followers of objective empiricism boast, and which they confound with the true experimental method? I have read with the greatest serenity all the histories of cases that come coupled with this address. But, arrived at the end of the somatic and physiological inquest, and at the beginning of the psychological examination, I have always had, when it was a question of the primary forms of mind-disease, the impression of an absolute cleft and utter lack of connexion between the two examinations * *

* * I conclude that, whilst still granting to anthropology and nerve-pathology the confidence they well deserve, we must restore psychology proper to its rights" (p. 21).

One of the things that most strikes me in Prof. Morselli is his contempt for the absoluteness of the accredited 'types' of psychosis ordinarily named and recognized. Individuals are types by themselves, and enslavement to conventional names and their associations is only too apt to blind the student to the facts before him. "The more I study and examine the insane, the profounder grows the conviction in me that the purely symptomatic forms of our classifications are based on the expressive appearances which insanity assumes according to the temper and pattern of the subject whom it affects. In short, individual subjects operate like so many lenses, each of which refracts in a different angular direction one and the same ray of light" (p. 143). Elsewhere (p. 53) Prof. Morselli writes: "Many forms of insanity which the nosographs distinguish and circumscribe within sharp limits are, despite their apparent divergence, only *clinical varieties* or *different stages* of a probably *unique malady* which is *modified diversely according to the personality of the individual whom it affects.*"

Unfortunately we are carried no farther by the author along this curiosity-exciting path. W. J.

I Sogni e il Sonno nell isterismo e nella epilessia. DOTT. SANTE DE SANCTIS. Roma, Società Dante Alighieri, 1896. 12°, Pp. 216.

An inquiry into the manner of sleeping and dreaming in 98 cases of hysteria, 45 being of the light, and 53 of the grave variety; and in 91 cases of epilepsy, of which 25 were inveterate and showed intellectual decay, whilst of the remaining 66 fresher cases, 45 had 'classical' attacks, whilst 21 were of *petit mal*. The amount and depth of the sleep were noted, as well as the frequency and character of the dreams, and their relation to the phases and incidents of the malady. The work is carefully done, and contains a very complete reference to the literature of dreaming and sleep. The minuter statistical details must be seen in the original. The main results are that hysterics and the lighter epileptics sleep badly, but the better the older the case. In epilepsy with *grand mal* the sleep is good. Sleep-walking (contrary to a common opinion) is rare in both diseases; sleep-talking is frequent. Abrupt awakening, and hynagogic hallucinations, are common in both diseases. Nightmare (*incubus*) also; but the more so in epilepsy, in which it tends to disappear with age. As for the dreaming, age and repeated epileptic attacks seem to make it less frequent as well as less